

Glimpses of Shanti Parva



The Shanti Parva constitutes a very significant part of the Mahabharat comprising of the teaching imparted by Bhishma Pitamah to Yudhishtira covering topics as varied from Subjugation of foes to Self-Realization.

Lokmanya Tilak comprised the Vishnu Sahastranaam from the various names of Lord Vishnu mentioned in the Shanti Parva. Thousand names of Lord Shiva have also been mentioned in the Shanti Parva.

The first part of the Shanti Parva concerns with the duties of kings and of other classes. The second part primarily deals with the spiritual aspects including Sankhya Yoga and Yoga.

Attempt has been made to bring out the practical aspects of the Shanti Parva as can be applied in the daily life without going much into the technical aspects.

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Time

No man can acquire anything by his own acts or by sacrifices and worship. No man can give anything to a fellow man. Man acquires everything through Time. The Supreme Ordainer has made the course of Time the means of acquisition. By mere intelligence or study of the scriptures, men, if Time be unfavourable, cannot acquire any earthly possession. Sometimes an ignorant fool may succeed in winning wealth. Time is the efficacious means for the accomplishment of all acts.

During times of adversity, neither science, nor incantations, nor drugs, yield any fruits. In times, however, of prosperity, those very things, properly applied, become efficacious and bear success.

By Time the winds blow violently; by Time the clouds become rain-charged; by Time tanks become adorned with lotuses of different kinds; by Time trees in the forest become decked with flowers. By Time nights become dark or lighted. By Time the Moon becomes full. If the Time for it does not come, trees do not bear flowers and fruits. If the Time for it does not come, the currents of rivers do not become fierce. Birds and snakes and deer and elephants and other animals never become excited when the Time for it does not come.

If the Time for it does not come, women do not conceive. It is with Time that winter, and summer, and the rainy season come. If the Time for it does not come, no one is born and no one dies. If the Time does not come, the infant does not acquire power of speech. If the Time does not come, one does not acquire youth. It is with Time that the seed sown puts forth its sprouts. If the Time does not come, the Sun does not appear above the horizon, nor, when the Time for it does not come, does he set. If the Time for it does not come, the Moon does not wax nor wane, nor the ocean, with its high billows, rise and ebb. (XXV)

The irresistible course of Time affects all mortals. All earthly things, ripened by Time, suffer destruction.

It is Time that gives everything and again takes away everything. It is Time that ordains all things. Affluence and its origin are not under one's control. (CCXXIV)

It is seen that some one of noble birth, possessed of handsome features, and endowed with great prowess, lives in misery. This happens because of its having been ordained. Similarly, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen to live in happiness with all his counsellors and friends. This also happens because of its having been ordained. An auspicious and beautiful woman is seen to pass her life in misery. Similarly, an ugly woman with

every inauspicious mark is seen to pass her days in great happiness. That we have now become so is not due to any act of ours. Affluence and its reverse come one after another. It is Time that establishes all things. Time works upon all things and leads them to their final consummation. (CCXXIV)

Conversation between Indra and Asura whom Indra had vanquished

Many thousands of Indras have passed away, O Vasava, each of whom was possessed of great strength and prowess. Thou also, O lord of Sachi, shalt have to pass away after the same manner. Thee, too, O Sakra, that art possessed of swelling might and that art the chief of the deities, when thy hour comes, all-powerful Time will extinguish! Time sweeps away all things. For this reason, O Indra, do not brag. Time is incapable of being quieted by either thee or me or by those gone before us. This regal prosperity that thou hast attained and that thou thinkest to be beyond comparison, had formerly been possessed by me. It is unsubstantial and unreal. She does not dwell long in one place. Indeed, she had dwelt in thousands of Indras before thee, all of whom, again, were very much superior to thee. Unstable as she is, deserting me she hath now approached thee, O chief of the deities! Do not, O Sakra, indulge in such brag again. It behoveth thee to become tranquil. Knowing thee to be full of vanity, she will very soon desert thee. (CCXXIV)

Dutiful services done to parents, reverential worship of deities, due practice of any good quality, none of these can bestow happiness on any one. Neither knowledge, nor penances, nor gifts, nor friends, nor kinsmen can rescue one that is afflicted by Time. Men are incapable of averting, by even a thousand means, an impending calamity. Intelligence and strength go for nothing in such cases. There is no rescuer of men that are afflicted by Time's course. Aided by Time I had vanquished thee. Aided by Time thou hast vanquished me. It is Time that is the mover of all beings that move. It is Time that destroys all beings. When thy hour matures itself, Time will surely destroy thee like me, thee that art now so invincible and that now blazest with unrivalled splendour. (CCXXVII)

In Time's course many thousands of Indras and of deities have been swept off *yuga* after *yuga*. Time, indeed, is irresistible. This position of thine had been attained by many before thee. With none did it prove stable or unending. Led by folly thou regardest thy present regal prosperity to be thine. Know, however, that it is never stable in respect of either thee or me or others. It had belonged to innumerable persons before thee. Passing over them, it has now become thine. It will stay with thee, O Vasava, for some time and then prove its instability. Decline, fall, sovereignty, happiness, misery, birth and death, a learned person by encountering any of these neither rejoices nor indulges in sorrow. (CCXXVII)

There are certain acts by doing which one person obtains happiness in Time's course. By doing those very acts another obtains misery in the course of Time.

Versed as I am with the virtues of Time, it behoves me not to indulge in grief when it is Time that has assailed me. It is for this reason, O Sakra, that I do not grieve. Grief cannot do us any good. The grief of one that indulges in grief never dispels one's calamity. On the other hand, grief destroys one's power. It is for this that I do not indulge in grief. (CCXXVII)

All embodied beings may be heedless of Time, but Time is heedful and is broad awake behind them. No one has ever been seen to have driven off Time from him. Ancient and eternal, and the embodiment of justice, Time is uniform in respect of all living creatures. Time cannot be avoided. All things that proudly raise their heads high are destined to fall down. (CCXXVII)

Happiness and Sorrow

Upon the loss of one's wealth or the death of one's wife or son or sire, one cries out, saying 'Alas, what grief!' and dwelling upon that sorrow always enhances it. Why do you, like a foolish person, indulge in grief? Why do you grieve for them that are subject to grief? Behold, grief is increased by indulgence as fear is by yielding to.

This body even is not mine. Nothing in this earth is mine. Or, the things of this earth belong as much to others as to me. The wise, seeing, this, do not suffer themselves to be deluded. There are thousands of causes for sorrow, and hundreds of causes for joy. These every day affect the ignorant only, but not him that is wise. These, in course of Time, become objects of affection or aversion and appearing as bliss or woe revolve (as if in a wheel) for affecting living creatures.

There is only sorrow in this world but no happiness. It is for this that sorrow only is felt. Indeed, sorrow springs from that affliction called desire, and happiness springs from the affliction called sorrow. Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness. Happiness always ends in sorrow, and sometimes proceeds from sorrow itself. He, therefore, that desires eternal happiness must abandon both. When sorrow must arise upon the expiration of happiness, and happiness upon the expiration of sorrow, one should, for that, cast off that from which one experiences sorrow or that heart-burning which is nurtured by sorrow or that which is the root of his anxiety.

Be it happiness or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart. O amiable one, if thou abstainest, in even a slight measure, from doing what is agreeable to your wives and children, thou shalt then know who is whose and why so and for what. They that are highly stupid and they

that are masters of their souls enjoy happiness here. They however, that occupy an intermediate place suffer misery. (XXV)

Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, wait upon all creatures. For this reason the wise man of tranquil soul should neither be elated with joy nor be depressed with sorrow. (XXV)

Grieve arises from the disease constituted by desire. Happiness again results from the disease of desire being cured. From joy also springs sorrow, and hence sorrow arises repeatedly. Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel.

After happiness sorrow has come to thee. Thou shalt again have happiness. No one suffers sorrow for ever, and no one enjoys happiness for ever. The body is the refuge of both sorrow and happiness. Whatever acts an embodied creature does with the aid of his body, the consequence thereof he has to suffer in that body. (CLXXIV)

The acts of a former life, right or wrong, visit, in their consequences, the wise and the foolish, the brave and the timid. (CLXXIV)

Death and Separation

As two logs of wood floating on the great ocean, come together and are again (when the time comes) separated, even so creatures come together and are again (when the time comes) separated. (XXVIII)

In this world a thousand kinds of relationship are contracted, such as mother and father and son and wife. In reality, however, whose are they and whose are we? No one can become anyone's own, nor can anyone become anybody else's own. Our union herewith wives and kinsfolk and well-wishers is like that of travellers at a roadside inn. *Where am I? Where shall go? Who am I? How come I here! What for and whom I grieve?* Reflecting on these questions one obtains tranquillity. Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. (XXVIII)

One cannot obtain a lasting companionship with anyone. One cannot obtain such companionship with one's own body. How then it can be had with anyone else?

Where, O king, is thy sire today and where thy grandsire? Thou beholdest them not today and they do not behold thee. (XXVIII)

Whatever things had been earned and acquired by those that came before, and whatever was earned and acquired by those that succeeded them, have all perished. Reflecting on this, who is there that will yield to grief? Things that were, are no more. Things that are, will again be (no more). Grief has no power to restore them. One should not, therefore, indulge in grief.

Sons, grandsons, kinsmen, relatives are all of this kind. One should never feel affection for them, for separation with them is certain. Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve? (CLXXIV)

The Understanding, whose course is witnessed by the soul, is obliged to follow the path marked out by the acts of previous lives.

Like dust following the wind that moves it, the creature-Soul, divested of body, but endued still with inclinations born of Rajas and Tamas and with principles of causes constituted by the acts of the life that is over, moves on, following the direction that the Supreme Soul gives it. (CCXI)

Self-exertion

One should always exert oneself. Thence does one succeed through destiny. Exertion and destiny, joining together, produce fruit. One should always exert oneself with hopefulness. How can happiness be had from despondency? Objects of desire may be won by resolution. Carefully seek righteousness, truth, the good of others, justice, compassion for all creatures, sincerity, and honesty. Through persistent hopefulness and firm resolution and the grace of the great god, the fruits of one's acts are obtained without delay. (CLIII)

O son, thou shouldst always exert with promptitude, O Yudhishtira, for without promptitude of exertion mere destiny never accomplishes the objects cherished by kings. These two, viz., exertion and destiny, are equal (in their operation). Of them, I regard exertion to be superior, for destiny is ascertained from the results of what is begun with exertion. Do not indulge in grief if what is commenced ends disastrously, for thou shouldst then exert thyself in the same act with redoubled attention. This is the high duty of kings. There is nothing which contributes so much to the success of

kings as Truth. The king who is devoted to Truth finds happiness both here and hereafter. (LVI)

The unfortunate man of inaction, however, is always overwhelmed by all sorts of calamity. Therefore, abandoning everything else, one should put forth his energy. Indeed, disregarding everything, men should do what is productive of good to themselves. Knowledge, courage, cleverness, strength, and patience are said to be one's natural friends. They that are possessed of wisdom pass their lives in this world with the aid of these five. Houses, precious metals, land, wife, and friends, these are said by the learned to be secondary sources of good. (CXXXIX)

Idleness, though temporarily agreeable, ends in misery, and labour with skill, though temporarily painful, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame dwell in labour and skill but not in idleness. Since, O son of Kunti, thou hast been created by the Maker to engage thyself in Work. Success springs from Work. Thou art not fit, O king, to avoid Work. (XXVII)

It has been laid down that (a life of) renunciation should be adopted, only in times of distress, by kings overcome with decrepitude or defeated by foes. (X)

Learning, penances, vast wealth, indeed, everything, can be earned by exertion. Exertion, as it occurs in embodied creatures, is governed by intelligence. Exertion, therefore, should be regarded as the foremost of all things. The human body is the residence of many intelligent creatures of great energy, of Sakra, of Vishnu, of Saraswati, and of other beings. A man of knowledge, therefore, should never disregard the body. He should never depend upon destiny. (CXX)

Bhishma said, 'These two, *viz.*, one that provides for the future, and one possessed of presence of mind, always enjoy happiness. The man of procrastination, however, is lost. As regards the success of any object or purpose, it is achieved or not achieved according to the manner in which the mind is set to think of it. Those again that act with due regard to time and place succeed in winning results better than the mere man of foresight and the man of presence of mind. (CXXXVII)

Expiation of sins

A perpetrated sin is expiated by auspicious acts, by publishing it widely, by repentance, by alms-giving, by penances, by trips to *tirthas* after renunciation of everything, by constant meditation on the scriptures. (VII)

A person by committing theft for the sake of his preceptor in a season of distress is not stained with sin. One, however, that takes to thieving for procuring enjoyments for himself becomes stained. Only one that steals under such circumstances without himself appropriating any portion thereof is untouched by sin. A falsehood may be spoken for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage. One's vow of *Brahmacharya* is not broken by having wet dreams. The omission (through ignorance) to behave with liberality towards a deserving person does not lead to sin. By casting off an adulterous wife one does not incur sin. By such treatment the woman herself may be purged while the husband may avoid sin. By dismissing a servant who is incompetent to render service one is not touched by sin. (XXXV)

By penances, religious rites, and gifts, O Bharata, a man may wash off his sins if he does not commit them again. (XXXVI)

Sacrifice, gift, compassions, the Vedas, and truth, O lord of the earth--these five--are cleansing. The sixth is penance well-performed. Visiting sacred spots has also been said to be highly cleansing. From a sinful act committed only once, one may cleanse one's self by repenting of it. From a sinful act committed twice, one may cleanse one's self by vowing never to commit it again. From such an act committed thrice, one may cleanse one's self by the resolution to bear one's self righteously ever afterwards. By committing such an act repeatedly, one may cleanse one's self by a trip to sacred places. One devoted to the practice of ascetic penances is soon cleansed of all one's sins. A slayer of creatures is cleansed of his sins by saying from imminent peril as many creatures of that particular species as have been slain by him. (CLII)

Duties of Kings

The respective ages called *Krita*, *Treta*, *Dwapara* and *Kali*, O bull of Bharata's race, are all dependent on the conduct of the king. It is the king who constitutes the age. (XC)

Both kinds of wisdom, straight and crooked, should be within call of the king. Though acquainted with it, he should not, however, apply that wisdom which is crooked (for injuring others). He may use it for resisting the dangers that may overtake him. Enemies frequently injure a king by producing disunion (among his ministers or troops or allies or subjects). The king, conversant with deceit, may, by the aid of deceit, counteract those enemies. (C)

If thou wishest to achieve success, thou shouldst never appoint servants in situations higher than what they deserve. A king that desires to possess accomplished servants should never appoint persons that are destitute of intelligence, that are low-minded, that are without wisdom, that are not masters of their senses, and that are not of high birth. Men that are honest, possessed of high birth, brave, learned, destitute of malice and envy, high-minded, pure in behaviour, and clever in the transaction of business, deserve to be appointed as ministers. (CXIX)

Restraining the wicked, cherishing the honest, and never retreating from battle, these are the highest duties of kings.

There are two things here, *viz.*, abstention from injury and injury prompted by righteous motives. Of these, two, that is superior by which righteousness may be acquired. There is no act that is wholly meritorious, nor any that is wholly wicked. Right or wrong, in all acts, something of both is seen. (XV)

That insensate person who seeks to transgress authority, be he an attendant, a son, or even a saint, indeed, all men of such sinful nature, should by every means be chastised or even killed. That king who conducts himself otherwise incurs sin. He who does not protect morality when it is being disregarded is himself a trespasser against morality. (XXXII)

The king that is possessed of every accomplishment and good behaviour, that is self-restrained, humble, and righteous, that has his passions under control, that is of handsome features and not too enquiring, never loses prosperity. By administering justice, by attending to these three, *viz.*, concealment of his own weaknesses, ascertainment of the weaknesses of foes, and keeping his own counsels, as also by the observance of conduct that is straightforward, the king, O delighter of the Kurus, obtains prosperity. If the king becomes mild, everybody disregards him. On the other hand, if he becomes fierce, his subjects then become troubled. (LVI)

The happiness of their subjects, observance of truth, and sincerity of behaviour are the eternal duty of kings. (LVII)

A kingdom, coveted by all like meat, can never be protected by candour and simplicity. A king, O Yudhishtira, should, therefore, always conduct himself with both candour and crookedness. (LVIII)

His own mildness, the severity of his punishments, his inactivity and heedlessness, O chief of the gods, and the deceitful contrivances well applied (by his foes), ruin a foolish ruler. That king who can conquer these four faults and counteract the deceitful contrivances of his enemies succeeds, without doubt, in smiting them all.

Subjugation of foes

A king should never live in companionship with his foes. A king should wait long and then slay his foes. Indeed, he should wait, expecting the opportunity, so that he might come down upon his foe at a time when the latter would not expect him in the least.

Kings should, therefore, with close attention, ascertain their friends and foes. If a king becomes mild, he is disregarded. If he becomes fierce, he inspires people with dread. Therefore, do not be fierce. Do, not, again, be mild. But be both fierce and mild. As a rapid current ceaselessly cuts away the high bank and causes large landslips, even so heedlessness and error cause a kingdom to be ruined. Never attack many foes at the same time. By applying the arts of conciliation, or gift, or production of disunion, O Purandara, they should be ground one by one.

A foe becomes a friend and a friend also becomes a foe. The course of human actions, through the combination of circumstances, becomes very uncertain. As regards, therefore, what should be done and what should not, it is necessary that paying heed to the requirements of time and place, one should either trust one's foes or make war. One should, even exerting, one's self to one's best, make friends with men of intelligence and knowledge that desire one's welfare. One should make peace with even one's foes, when, O Bharata, one's life cannot otherwise be saved. That foolish man who never makes peace with foes, never succeeds in winning any gain or acquiring any of those fruits for which others endeavour. He again who makes peace with foes and quarrels with even friends after a full consideration of circumstances, succeeds in obtaining great fruits. (CXXXVIII)

A person possessed of intelligence and wisdom and conversant with the science of policy never sinks, however great and terrible the danger that threatens him. A person when afflicted by a stronger one should make peace with even an enemy. Professors of the science of policy say that even this should be the conduct of one who having fallen into distress seeks the safety of his life. It is better to have a learned person for an enemy than a fool for a friend. (CXXXVIII)

Nobody is anybody's friend; nobody is anybody's well-wisher; persons become friends or foes only from motives of interest. (CXXXVIII)

Friendship becomes changed into enmity in the course of time. A foe also becomes a friend. Self-interest is very powerful. He who reposes blind trust on friends and always behaves with mistrust towards foes without paying any regard to considerations of policy, finds his life to be unsafe. One should not repose trust upon a person undeserving of trust, nor should one trust too much a person deserving of trust. Time spoils reasons. Thou seekest thy own interests. Others, however, possessed of wisdom, understand their own interests. The circumstances under which peace is to be made or war declared are changed as quickly as the clouds change their form. A residence near a person possessed of strength and power is never applauded. They that are weak always know him for a foe who is possessed of greater strength. (CXXXVIII)

One should never trust a person who does not deserve to be trusted. Nor should one repose blind confidence upon a person deserving of trust. The highest truth of all treatises on policy is mistrust. For this reason, mistrust of all is productive of the greatest good. (CXXXVIII)

A weak person having made a compact with a stronger one when both are threatened by foes, should (when that common danger passes away) conduct himself heedfully and by considerations of policy. Having gained his object, the weaker of the two parties should not again repose confidence on the stronger.

One should, when in fear, seem to be fearless, and when mistrusting (others) should seem to be trustful. One should not, in view of even the gravest acts, behave towards others with falsehood.

If a person having once injured another continues to reside with that other, they that are possessed of learning never applaud his conduct. Under such circumstances it is always better for the injurer to leave his old place. One should never place one's trust upon the soothing assurances received from an injured party. The fool that trusts such assurances soon meets with destruction. Animosity is not quickly cooled. (CXXXIX)

The father and the mother only are the foremost of friends. A person possessed of intelligence should leave that place where he first meets with honour in order to meet only with dishonour and injury next. In spite of any subsequent honour that he might obtain from his enemy, he should behave in this way. (CXXXIX)

Hostility springs from five causes. Persons possessed of learning know it. Those five causes are woman, land, harsh words, natural incompatibility, and injury. (CXXXIX)

The fire of animosity can never be extinguished by gifts of wealth, by display of prowess, by conciliation, or by scriptural learning. The fire of animosity, once ignited, the result of an injury once inflicted, is never extinguished.

One should overlook the wrongs inflicted by a person possessed of superior strength, even as one should overlook (from compassion) the acts of a child, and idiot, or one that is blind or deaf.

Duties

The worship of mother, father, and preceptor is most important according to me. The man who attends to that duty here, succeeds in acquiring great fame and many regions of felicity. The father, the mother, and the preceptor should never be insulted.

Behold, what a great evil followed in the train of idleness. As regards thyself, avoiding idleness and restraining thy senses, do everything in the world with proper means. Manu himself has said that victory depends upon intelligence. All acts that are accomplished with the aid of intelligence are regarded as the foremost, those achieved with the aid of arms are middling, those achieved with the aid of feet are inferior, while those done by carrying loads are the lowest. (CXII)

If a person, when abused by another, do not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. The endurer, in such a case, communicates the demerit of all his own bad acts to the person who under the influence of wrath indulges in abuse. An intelligent man should disregard an abusive language. One who yields to hate is said to live in vain. That man who speak of one's merits when one's eye is upon him and who speaks ill of one when one's eye is withdrawn from him, is really like a dog. A wordy encounter between a high and a low person is always disapproved by persons of tranquil intelligence. (CXIV)

One who is not loved becomes an object of love, if he does what is agreeable. Untruthful speeches should be avoided. Thou shouldst do good to others without

being solicited. Thou shouldst never abandon righteousness from lust or wrath or malice. Do not give harsh answers when questioned by anybody. Do not utter undignified speeches. Never be in a hurry to do anything. Never indulge in malice. By such means is a foe won over. Do not give way to exclusive joy when anything agreeable occurs, nor suffer thyself to be overwhelmed with sorrow when anything disagreeable occurs. Never indulge in grief when thy pecuniary resources are exhausted. (XCIII)

Refusal to appropriate what is not given, gift, study (of scriptures), penance, abstention from injury, truth, freedom from wrath, and worship of the gods in sacrifices, these are the characteristics of virtue. That again which is virtue may, according to time and place, be sin. (XXXVII)

Acts that are (apparently) evil, when undertaken from considerations connected with the gods, the scriptures, life itself, and the means by which life is sustained, produce consequences that are good.

The suppression of wrath, truthfulness of speech, justice, forgiveness, begetting children upon one's own wedded wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependants, these nine duties belong to all the four orders (equally). (LX)

Self-restraint/ Penances

From loss of all such objects in which are centred our affections, from loss of wealth, O king, and from the tyranny of physical diseases add mental anguish, a person falls into despair. From this despair arises awakening of the soul. From such awakening proceeds study of the Scriptures. From contemplation of the import of the scriptures, O king, one sees the value of penance. A person possessed of the knowledge of what is essential and what accidental, O king, is very rare, he, that is, who seeks to undergo penances, impressed with the truth that the happiness one derives from the possession of such agreeable objects as spouses and children leads ultimately to misery. In this world of mortals, they that are kings, and those others that are householders born in high families, have all become what they are only in consequence of their penances. (CCXCVI)

The withdrawal of the mind and the senses from all unworthy objects and their due concentration (upon worthy objects) is the highest penance.

Abstention from injury, truthfulness of speech, benevolence, compassion, these are regarded as penances by the wise and not the emaciation of the body. (LXXIX)

Bhishma said, 'People do regard fast, measured by months or fortnights or days, as penance. In the opinion, however of the good, such is not penance. On the other hand, fast is an impediment to the acquisition of the knowledge of the Soul. The renunciation of acts (that is so difficult for all) and humility (consisting in the worship of all creatures and consideration for them all) constitute the highest penance.

Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness.

Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness, liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice, the union of all these is self-restraint. It also consists, O son of Kuru, of veneration for the preceptor and universal compassion.

The forms that Truth assumes are impartiality, self-control, forgiveness, modesty, endurance, goodness, renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth. That virtue owing to which one remains unchanged in happiness and misery is called fortitude. (CLXII)

A falsehood spoken in jest is not sinful; nor one that is spoken to a woman. O king, nor one that is spoken on an occasion of marriage; nor one spoken for benefiting one's preceptor; nor one spoken for saving one's own life. These five kinds of falsehood in speech, it has been said, are not sinful.

(The fruits of those duties are invisible, being attainable in the next world.) The fruits, however, of Penance directed towards the soul are obtainable in this world. When one reflects properly (one's heart being purified by such reflection), one comes to know that the things of this world are as valueless as straw. Without doubt, one is then freed from attachment in respect of those things. When the world, O Yudhishtira, which is full of defects, is so constituted, every man of intelligence should strive for the attainment of the emancipation of his soul. (CLXXIV)

Highest Knowledge: Brahma

The uniting together of Intellect and Mind, and all the Senses, and the all-pervading Soul is said to be Knowledge of the foremost kind. One should seek to acquire this Knowledge by abandoning those five impediments of Yoga which are known to the wise, *viz.*, desire, wrath, cupidity, fear, and sleep. Wrath is conquered by tranquillity of disposition. Desire is conquered by giving up all purposes. By reflecting with the aid of the understanding upon topics worthy of reflection, one endued with patience succeeds in abandoning sleep. By steady endurance one should restrain one's organs of generation and the stomach (from unworthy or sinful indulgence). One should protect one's hands and feet by (using) one's eyes. One should protect one's eyes and ears by the aid of one's mind, one's mind and speech by one's acts. One should avoid fear by heedfulness, and pride by waiting upon the wise. Subduing procrastination, one should, by these means, subdue these impediments of Yoga. One should avoid all kinds of inauspicious discourse, and speech that is fraught with malice, and words that are painful to other minds. (CCXL)

Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, purity of conduct, subjugation of the senses, these enhance one's energy, which (when enhanced) destroys one's sins. By behaving equally towards all creatures and by living in contentment upon what is acquired easily and without effort, one attains to the fruition of all one's objects and succeeds in obtaining knowledge. Cleansed of all sins, endued with energy, abstemious in diet, with senses under complete control, one should, after having subdued both desire and wrath, seek to attain to Brahma. (CCXL)

When a person fears nothing and himself is not feared, when he cherishes no desire and hath no aversion for anything, he is then said to attain to *Brahma*. When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then is he said to attain to *Brahma*.

Satva, Rajas, Tamas

A state of sorrow, disagreeable to oneself, that comes, is due to nothing but the quality of Rajas. One should never think of it with fear. Gladness, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Satva. Man sometimes obtains a measure of them. Discontent, heart-burning, grief, cupidity, vindictiveness are all indications of the state of Rajas. They are seen with or without adequate causes for producing them. Disgrace, delusion, error, sleep and stupefaction, that overtake one through excess of ill-luck, are the various properties of the state of Tamas. (CXCV)

Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory, these are the consequences born of the attribute of Satva. Desire, wrath, error, cupidity, stupefaction, fear, and fatigue belong to the attribute of Rajas. Cheerlessness, grief, discontent, vanity, pride, and wickedness, all belong to Tamas. Examining the gravity or lightness of these and other faults that dwell in the Soul, one should reflect upon each of them one after another (for ascertaining which of them exist, which have become strong or weak, which have been driven off, and which remain). (CCXII)

The attribute of Satva alone is the cause through which persons of cleansed Souls succeed in attaining to Emancipation.

Good qualities: Narada

I mention in brief those good qualities of Narada with which I am acquainted, O king! Narada is as learned in the scriptures as he is good and pious in his conduct. And yet, on account of his conduct, he never cherishes pride that makes one's blood so hot. Discontent, wrath, levity, and fear, these do not exist in Narada. He is free from procrastination and possessed of courage. He never falls back from his words through desire or cupidity. He is fully conversant with the principles that lead to the knowledge of the soul, disposed to peace, possessed of great energy, and a master of his senses. He is free from guile, and truthful in speech. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. (CCXXX)

He is sweet-speeched. He is free from envy and malice. He is certainly always employed in doing good to all people. No sin dwells in him. He never rejoices at other people's misfortunes. He casts an equal eye on all; and, therefore, he has no one whom he loves and none whom he hates. He always speaks what is agreeable to the hearer. His conversation is varied and delightful. His knowledge and wisdom are great. He is free also from deception. He is large-hearted. He has, conquered wrath and cupidity. He is free from cruelty. He observes the hearts, different from one another, of all men, without blaming any of them. He never disregards or shows hatred for any kind of science. He never suffers his time to pass away fruitlessly. His soul is under his control. He is always attentive and ready for exertion. He is ever heedful. He has never to feel shame for any deficiency of his. He never divulges the secrets of others. (CCXXX)

How does sin start?

Perceiving any one of the five objects (*viz.*, form, taste, scent, sound, and touch), desire runs after it at first.

Indeed, obtaining them within the purview of the senses, O chief of Bharata's race, desire or aversion springs up.

One, then, for the sake of that object (*i.e.*, for acquisition of what is liked and avoidance of what is disliked) strives and begins acts that involve much labour. One endeavours one's best for repeatedly enjoying those forms and scents (and the three other objects of the remaining three senses) that appear very agreeable.

Gradually, attachment, and aversion, and greed, and errors of judgment arise. The mind of one overwhelmed by greed and error and affected by attachment and aversion is never directed to virtue.

One then begins with hypocrisy to do acts that are good. Indeed, with hypocrisy one then seeks to acquire virtue, and with hypocrisy one likes to acquire wealth.

When one succeeds, O son of Kuru's race, in winning wealth with hypocrisy, one sets one's heart to such acquisition wholly. It is then that one begins to do acts that are sinful, notwithstanding the admonitions of well-wishers and the wise, unto all which he makes answers plausibly consistent with reason and conformable to the injunctions of the scriptures.

Born of attachment and error, his sins, of three kinds, rapidly increase, for he thinks sinfully, speaks sinfully, and acts sinfully.

When he fairly starts on the way of sin, they that are good mark his wickedness. They, however, that are of a disposition similar to that of the sinful man, enter into friendship with him.

He succeeds not in winning happiness even here. Whence then would he succeed in winning happiness hereafter? It is thus that one becomes sinful.

Miscellaneous

Agreeableness of speech, O Sakra, is the one thing by practising which a person may become an object of regard with all creatures and acquire great celebrity. This is the one thing, O Sakra, which gives happiness to all. By practising it, one may always obtain the love of all creatures. The person who does not speak a word and whose face is always furrowed with frowns, becomes an object of hatred with all creatures. Abstention from agreeable speeches makes him so. That person who, upon beholding others, addresses them first and does so with smiles succeeds in making everyone gratified with him. (LXXXIV)

Steadiness, cleverness, self-restraint, intelligence, health, patience, bravery, and attention to the requirements of time and place, these eight qualities lead to the increase of wealth, be it small or be it much. (CXX)

The sage Vrihaspati hath spoken of four kinds of means for the acquisition of wealth, viz., inheritance, sudden accession due to luck or the favour of the gods, acquisition by labour, and acquisition through the aid or kindness of friends. (CLXX)

If persons reunited after separation approach one another again, their behaviour cannot be affectionate. (CXI)

These six persons should be avoided like a leaky boat on the sea, viz., a preceptor that does not speak, a priest that has not studied the scriptures, a king that does not grant protection, a wife that utters what is disagreeable, a cow-herd that likes to rove within the village, and a barber that is desirous of going to the woods. (LVII)

That man who, abandoning Virtue and Wealth pursues only Pleasure, reaps as the consequence of such conduct the destruction of his intelligence. The destruction of intelligence is followed by heedlessness that is at once destructive of both Virtue and Wealth. From such heedlessness proceed dire atheism and systematic wickedness of conduct. (CXXIII)

One should from a distance abandon a bad wife, a bad son, a bad king, a bad friend, a bad alliance, and a bad country.

Hostility with a person that is powerful is never applauded.

Anger springs from covetousness. It is strengthened by the faults of others. Through forgiveness it remains dormant, and through forgiveness it disappears. As regards lust, it springs from resolution. Indulgence strengthens it. When the man of wisdom resolutely turns away from it, it disappears and dies. Envy of others proceeds from between wrath and covetousness. It disappears in consequence of compassion and knowledge of self. In consequence of compassion for all creatures, and of that disregard for all worldly objects (that knowledge brings in its train), it disappears. It has been said that tranquillity of soul can alone subdue all these thirteen faults. (CLXIII)

Repeatedly hast thou been deceived (by desire and hope). How is it that thou dost not still free thyself from attachments? O Desire, I know thy root. Thou springest from Will. I shall, therefore, avoid Will. Thou shalt then be destroyed with thy roots. The desire for wealth can never be fraught with happiness. If acquired, great is the anxiety that the acquirer feels. If lost after acquisition, that is felt as death. (CLXXVII)

That which is ordained in consequence of the acts of a past life pursues the actor even if the latter strives his best for leaving it behind. Whatever acts a man does he has certainly to obtain the fruits thereof. The acts of a past life develop their consequences in their own proper time even as flowers and fruits, without extraneous efforts of any kind, never fail to appear when their proper time comes. This happens repeatedly. In childhood or youth or old age, at whatever period of life one does an act good or bad, the consequences thereof are sure to visit him in his next life at precisely the same period. As a calf recognises and approaches its parent in the midst of even a thousand kine, even so the acts of a past life recognise and visit the doer in his new life. (CLXXXI)

The whole world at first consisted of Brahmanas. Created (equal) by Brahman, men have, in consequence of their acts, become distributed into different orders. Separated by these occupations, Brahmanas, falling away from their own order, became members of the other three orders. All the four orders, therefore, have always the right to the performance of all pious duties and of sacrifices.

Surya should be always worshipped. One should not sleep after sunrise. By worshipping one's seniors, one obtains long life, fame, and prosperity. One should, in one's mind, do good to all. (CXCIII)

There are two kinds of diseases, viz., physical and mental. Each springs from the other. None of them can be seen existing independently. Without doubt, mental diseases spring from physical ones. Similarly physical diseases spring from mental ones. This is the truth. He that indulgeth in regrets on account of past physical or mental woes, reapeth woe from woe and suffereth double woe. (XVI)

The causes of all mental sorrow are two, viz., delusion of the mind and the accession of distress. No third cause exists. (XXVIII)

From that eternal and undeteriorating One first sprang Space; from space came Wind; from wind came Light; from light came Water; from water sprang the Universe; and from the universe, all things that occur in it. The bodies of all (earthly) things, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space. (CCIII)

Upon the appearance of the physical and mental sorrow, one does not become able to practise *yoga*. It is advisable, therefore, for one not to brood over such sorrow.

The remedy for sorrow is abstention from brooding over it. When sorrow is brooded over, it comes aggressively and increases in violence. One should relieve mental sorrow by wisdom, while physical sorrow should be cured by medicaments. One should not grieve singly for a sorrow that affects a whole community. Without grieving, one should, if one sees an opportunity, seek to apply a remedy. Without doubt, the measure of sorrow is much greater than that of happiness in life. To one who is content with the objects of the senses, death that is disagreeable comes in consequence of his stupefaction. That man who avoids both sorrow and happiness succeeds verily in attaining to Brahma. (CCV)

Into whatever condition a person may fall, he should summon cheerfulness without yielding to sorrow.

Bhishma said, 'For one that has been deprived of sons and wives and pleasures of every kind and wealth, and that has been plunged into dire distress, fortitude is of the highest good, O king! The body is never emaciated of one that is always possessed of fortitude. Grieflessness bears happiness within it, and also health that is a superior possession. In consequence again of this health of body, once may again acquire prosperity. (CCXXVII)

In the Krita, Penance occupies the foremost place. In the Treta, Knowledge is foremost. In the Dwapara, Sacrifice has been said to be the foremost, In the Kali *yuga*, only Gift is the one thing that has been laid down. (CCXXXI)

One should practise what one considers to be one's duty, guided by reasons, instead of blindly following the practices of the world. (CCLXII)

It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. (CCLXIII)

Knowing how painful it is to himself, a person should never do that to others which he dislikes when done to him by others. (CCLIX)

Only those that are transgressors of defined limits, that are destitute of intelligence, that are atheists and sceptics, speak highly of the slaughter of animals in sacrifices. (CCLXV)

Twice blessed be the man that reflects long before he acts. One that reflects long before he acts is certainly possessed of great intelligence. Such a man never offends in respect of any act. (CCLXVI)

One should not seek self-elevation by depreciating others.